

Buddhist Observations on Economy and Polity

(Transcribed from Prof. Oliver's Lecture)

According to Buddhism, the root of all social problems is poverty. The Buddha has said that poverty is a form of suffering in this world. It is a manifestation of suffering. So poverty has to be eliminated for happiness. **Poverty** has **never** been **praised** in Buddhism as in any other religious systems. There are various ways and means suggested to get rid of poverty in Buddhism. If all men and women are rich in society, poverty disappears from that society. **Richness** is **not condemned** in Buddhism as in various other social systems like Marxist system.

There is a discourse in the Aṅguttara Nikāya where the **four great aspirations** of man are recognized. Those four wishes are richness, reputation, long life, and happy life after death. It is implied that the second, third and fourth can be achieved only when the first is fulfilled. So **richness** is an **essential** factor in life; without it one cannot think of other three wishes.

There is another discourse in the same nikāya where **three categories** of individuals are taken into consideration. They are

- blind person (**andha**),
- one-eyed person (**ekacakkhu**), and
- two-eyed person (**dvicakkhu**).

Two eyes reckoned in this discourse are the ethical eye and economic eye. The Buddha says that do not be associated with the first and the second but with the third who has two eyes. The third is the best category. However, the most important thing is the definition given to the second category which is one eyed person (**ekacakkhu**); according to discourse, the one-eyed person means person who has eye of wealth; it is the **economic eye**, not ethical eye. It is said thus because ethics cannot be practiced when one is disturbed by poverty.

There is another discourse in the same nikāya where the **four individuals** are mentioned:

- (1) **tamo tamoparāyano**: person who goes from darkness to darkness;
- (2) **tamo jotiparāyano**: goes from darkness to light;
- (3) **joti tamoparāyano**: from light to darkness;
- (4) **joti jotiparāyano**: from light to light.

The two key terms *joti* (light) and *tama* (darkness) are defined in the discourse. **Joti** is the person who has enough wealth to look after his needs; **tama** is defined as adhered poverty. So in these cases, poverty is condemned and richness is praised. Buddhism wants all men and women to be comparatively rich, and then only the just society anticipated in Buddhism can be established.

In the **Esukāri Sutta (MN)**, we can find beautiful words of the Buddha: **nāhaṃ bhikkhave ulārabhogatā pāpiyaṃ soti vadāmi; nāhaṃ bhikkhave ulārabhogatā seyyaṃ soti vadāmi** (I don't

declare, monks, man is either inferior or superior due to his wealth). Inferiority or superiority does not depend on one's richness. Therefore, richness is not condemned.

To be rich one has to earn wealth. To earn wealth, the Buddha has recommended the **righteous occupations**:

- **kasi** (agriculture),
- **gorakkhā** (cattle breeding),
- **muddā** (printing, sealing, calligraphy),
- **gaṇanā** (computing),
- **saṅkhāna** (arithmetic),
- **vāṇija** (trade),
- **issattha** (archery; service in the army forces),
- **rāja-porisa** (the government service).

This list is very important. As we know, Buddhism emerged in an agricultural society. But in the six century B.C. a new class came into existence which was called **setṭhi** (a millionaire). They changed the agricultural society to the commercial society. They were the traders (**vāṇijā**). Those rich people brought a new trend that even the Buddha could not ignore. Therefore, Buddhism advised how one could become a competent trader like Anāthapiṇḍika.

The Buddha says that one should have **three characteristics** to become a competent trader:

- (1) **cakkhumā**: the ability to buy and sell;
- (2) **vidhura**: the ability to see the profit that he can earn;
- (3) **nissayasampanna**: the capacity of investment.

These are the three terms defined in the discourse itself. It shows that these three characteristics are valid even for the present day society.

The term **muddā** indicates that there was a presence of painting and sealing in the society. The art of writing began to develop in the sixth century B.C. in India. Indian-Aryans did not know the art of writing. It was introduced to them by the traders who went to the countries like Mesopotamia. **Gaṇanā** and **saṅkhāna** are two systems of mathematics. Indians developed mathematics in a large scale. That is how astronomy and various other branches of knowledge had become studied in the pre-Buddhist India. There was system called the Vedic mathematics. So **gaṇanā** and **saṅkhāna** had become known as occupation. The service in the army forces (**issattha**) is not condemned in Buddhism. It is an essential service. According to Buddhism, dedication is very important in the government service (**rāja-porisa**). The kings are requested to help those who are dedicated in the government service. There are other professions mentioned in other discourses; as we saw before, there were 18 *pūgas* which is the union of 18 different occupations.

All these are considered as just occupations which are called **dharmika-kammanta** (righteous industry). According to Buddhism, there are two kinds of industry: *dharmika-kammanta* and *adhammika-kammanta*. The former is praised and the latter is condemned. The usual list of **adhammika-kammanta** has five kinds of trades:

- (1) **satta vāṇijja**: trade of human being for slave;
- (2) **sattha vāṇijja**: trade of weapon;
- (3) **mamsa vāṇijja**: trade of meat; selling animals for meat;
- (4) **majja vāṇijja**: trade of alcoholic drinks;
- (5) **visa vāṇijja**: trade of poison.

These forms of trade are banned in Buddhism because they are unrighteous.

In the **Saṅgārava Sutta (MN)**, Ven. Sariputta says that no excuse can be given when the ruler of purgatory (*niraya-pāla*) comes to take the person to the purgatory (*niraya*) due to the unrighteous trades. The traders would excuse that they did it for looking after their parents and children or looking after monks, so on. But the ruler of purgatory should not accept such excuse because their unrighteous trades are not acceptable works. In the **Dhammika Sutta** of the *Suttanipāta*, the lay people are requested to engaging in righteous trades (**dhammikam vāṇijjam**).

There is a very nice discourse which talks about the ways and means of earning wealth in the *Samyutta Nikāya*. Accordingly, wealth can be earned in three ways:

- (1) **unlawfully** and **violently** (*adhammena sahāsenā*);
- (2) **lawfully** and **violently** (*dhammena sahāsenā*);
- (3) **lawfully** and **non-violently** (*dhammena asahāsenā*).

The Buddha has recommended the third as the way of earning wealth; the first and the second are absolutely rejected. Even the second, a lawful way, is rejected because it is a violent way. This is the Buddha's advice of how to earn wealth and be rich. There are various Pāli terms for wealth: **dhana**, **bhoga**, **vitta**, **hiraṇṇa** and **suvaṇṇa**. None of these should be massed in the first two ways.

According to the **Duka-nipāta** of the *Anguttara Nikāya*, *bhoga*, *dhana*, and *vitta* can be divided into two as material (*āmisa*) and spiritual (*dhamma*; or *nirāmisa*); there is a **material wealth** (*āmisa bhoga*; **āmisa dhana**) and a **spiritual wealth** (*nirāmisa bhoga*; **dhamma dhana**). What is wealth in Buddhism is *dhamma* kind of wealth, not the *āmisa* kind of wealth.

The Purpose of Earning Wealth

Now we are going to talk about a new point: **the purpose** of earning wealth according to Buddhism; for what purpose one should earn the wealth. According to the **Vasala Sutta** and the **Parābhava Sutta**,¹ the wealth should be earned to look after parents, wife and children. This list is further extended in the discourses as looking after oneself, parents, wife and children, servants and workers, friends and colleagues, and to institute offering towards clergy. In the **Pattakamma Sutta (AN)**, the wealth earned should be spent on five kinds of offerings. The Pāli word **bali** is used to indicate the offerings and rituals to be conducted for five categories thus:

¹ Both suttas are in the **Suttanipāta Sutta**. In the **Vasala Sutta**, we can find the famous stanza saying that one becomes low or high person not by birth but by acts (works). The **Parābhava Sutta** talks about three causes (addiction to liquor, women, and gambling) which make man down fall. In the same *Suttanipāta*, there is opposite discourses called **Mahāmaṅgala Sutta** that talks about 38 factors which make people blessed.

- (1) **ñāti bali**: relatives;
- (2) **atithi bali**: guest; our visitors should be treated well by spending wealth;
- (3) **pubbapeta bali**: departed one;²
- (4) **rāja bali**: taxation; tax should not be avoided; that is the part of wealth which belongs to the government;
- (5) **devatā bali**: according to Buddhism, there are super human beings (*devas* and *brahmas*) in the world whether we believe or not. Those devas, who we cannot see, should be honored.

There are seven conditions (**satta-aparihāniya-dhammā**) to be fulfilled and performed for the perpetual progress. One of them is that **the sacred places** should be attended to because there are *devas* who reside in that places. If there are foreign invasion, terrorist activities in the country, the ruler and citizens alone cannot fight against them; the help of *devas* is also necessary. Therefore these places should be looked after.

In the context of enumerating the purposes of spending wealth, there is a nice word used, that is, *pīṇeti* (to gladden, to please, to satisfy): *attānaṃ sukheti pīṇeti* (looking after oneself); *matāpitāro sukheti pīṇeti* (looking after parents); *puttadāraṃ sukheti pīṇeti* (looking after wife and children). Thus, **wealth should be spent for happiness and satisfaction** of the individuals. Therefore, **sukheti** or **sukha** (happiness) is something that Buddhism accepts; even though *dukkha* is emphasized, *sukha* is not absolutely ignored in Buddhism. In fact, *sukha* (happiness) is directly connected with what is earned.

As we know, there are **four forms of sukha**:

- (1) **atthi sukha**: happiness that one can get with the idea of that one has something. The poor person does not have *atthi sukha*. When thinking that one has something to spend, there is happiness (*atthi sukha*);
- (2) **bhoga sukha**: happiness that one can get by spending what is earned. Both *atthi sukha* and *bhoga sukha* are distant from the poor people;
- (3) **anaṇa sukha**: happiness that one can get by thinking that I am not indebted to anyone;
- (4) **anavajja sukha**: happiness that one can get by thinking that I have not done anything wrong.

One can get this last *sukha* only when he got the first three *sukhas*.

The term **pīṇeti** means satisfaction which indicates to satisfy esthetic aspect. One has to satisfy the senses to a certain extent. That is why the lay person is called **kāmaabhogī**, the person who enjoys pleasure. The Buddha has never said that the lay should not enjoy pleasure. The enjoyment that one can get through righteous way is taken into consideration in the word *pīṇeti*. I will give you three Pāli

² In the pre-Buddhist society the departed ones were considered very powerful. **The pre-Buddhist Indians** believed that they are living in the different world but looking down their family, relatives and friends; therefore they have to be satisfied. Buddhism borrowed this faith and introduced the concept of **pubbapeta bali**. In the **Sigālovāda Sutta (DN)**, it is said that the parents expect from their children to do various things for their happiness after death. Now we Buddhists do various things for the departed person in the funeral to give an example for our children, in expecting our children will do the same things when we are passed away.

sentences found in one of the discourses of the *Samyutta Nikāya* in the context of purpose for what the wealth should be spent.

How to Spend Money

One has to select one of the three following ways to spend money:

- (1) ***na attānaṃ sukheti pīneti na samvibhajati na puññaṃ karoti***: one can master the wealth by not making oneself happy, by not sharing what is earned, and by not doing any good merit;
- (2) ***attānaṃ sukheti pīneti na samvibhajati na puññaṃ karoti***: there are people who make themselves happy and satisfied with what they earned but they do not share with others, nor they spend the wealth on meritorious deeds;
- (3) ***attānaṃ sukheti pīneti samvibhajati puññaṃ karoti***: this is the ideal way of spending what is earned; the wealth is spent for one's own happiness; the wealth is shared with others; and the wealth is spent on merit.

There is nice terminology used to indicate the maker of the first two ways of spending, that is, ***anāyātanaso paribhutta*** which means that the wealth is not used institutionally. The term indicating the third way of spending wealth is ***āyātanaso paribhutta*** which means the wealth is spent institutionally. That is, the wealth is spent not only for the personal welfare but for the social welfare. It is a collective spending of wealth.

Another very important aspect is that the emphasis given on wealth in Buddhism should not be misunderstood as wealth is ideal or excellent itself because there are **various things** that **cannot be achieved through wealth** in life. The Buddha has given example of long life: with wealth you cannot avoid the old age; even though you have a lot of wealth you must get old. Happiness in the sense of *santutṭhi* (contentment) also is not possible with wealth. Death cannot be avoided by wealth; the person who died does not take what he has earned; the wealth does not follow the man who is dying. Therefore, the Buddha says that wisdom is superior to wealth (***tasmā hi paññā dhanena seyyā***). There was a millionaire named **Rohaneyya** who had millions of gold and uncountable silver coins. Once another person called **Ugga** visited the Buddha saying that Rohaneyya is very rich. Then the Buddha says thus:

“Do you know the wealth that I have? The wealth Rohaneyya has is subject to various calamities; his wealth will be burnt, will be taken away by the robbers, will be taken away by floods, will be maintained by unfriendly relatives, and will be nationalized by the government. But, I have **seven kinds of wealth** which are free from all these calamities. They are ***saddha dhana*** (faith), ***sīla dhana*** (virtue), ***suta dhana*** (what is heard; learning), ***hiri dhana*** (moral shame), ***ottapa dhana*** (moral fear), ***cāga dhana*** (charity), and ***paññā dhana***.”

In the ***Raṭṭhapāla Sutta (MN)***, which is one of the most beautiful stories found in the Pāli texts, once Raṭṭhapāla, who was married millionaire, went to listen to the Buddha. After listening to the Buddha, he decided to enter the Saṅgha as a bhikkhu. The Buddha said that he should go home and get the permission. He obtained his parents' permission with great difficulty; eventually his parents allowed

him to become a monk. After some time, his parents, who were planning to get him back home, prepared *dāna*. When Ven. Raṭṭhapāla came and sat, his father attempted to entice him with uncountable wealth and with his former wife back to household life. Then the Ven. Raṭṭhapāla replied, “If you would do what I would like to do, please pile up this wealth, take them to the river Ganges and dump them there because this is the root cause of all sorrows.”

The Buddha has said that I have not known a person, who is rich, sleeps even the half night a day; he cannot sleep thinking of their own wealth. Therefore, **disadvantages of wealth** are also taken into consideration in Buddhism.

The next aspect of this topic is that **government’s duty** in respect of **economy** in the country is also discussed in Buddhism. There are two discourses regarding what government should do in respect of economy: **Kūṭadanta Sutta** and **Cakkavattisihanāda Sutta**; both are found in the *Dīgha Nikāya*.

The economic advice is given in the **Kūṭadanta Sutta** as mandating from a chaplain, an adviser of king called Mahāvijitāvi who wanted to perform a mass sacrificial offering to get rid of terrorist elements that had erupted in the country. Then this chaplain advised His Majesty by saying that he cannot get rid of the terrorist elements either by performing sacrifices or by introducing new tax; what is to be done is to develop the country economically; then the crisis situation will get away. There are three measures to be taken in this regard:

- (1) **ye bhoto rañño janapade ussahanti kasigorakkhe tesam bijabhattaṃ anuppadetu**: Your Majesty, in your country, there are people engaging in agriculture. Give them raw-material;
- (2) **ye bhoto rañño janapade ussahanti vaṇijjāya tesam pābhattaṃ anuppadetu**: There are those people who do business in your country. Give them capital expenses;
- (3) **ye bhoto rañño janapade ussahanti rājaporise tesam bhattavetan pakappetu**: there are those government servants in your country. Give them a reasonable salary.

Thus, the chaplain advised that there are **three sections** to be developed: **agriculture, business, and government service**. The king Mahāvijitāvi was advised that when these three sections are developed, the terrorist elements will disappear. The key word is ‘**ussahanti**.’ There are those who are **dedicated** in agriculture, trade, and government service; who **strive hard** to develop agriculture, trade, and government service in the country. The duty of government is to help them. Then all these dacoits, fraudsters and robbers would disappear. The **king Mahāvijitāvi** took all these missions and the country became developed; the regional areas were also developed. When the regional leaders came to the central government with the wealth what is earned in the regions, the king said that he had earned enough by the righteous taxation; therefore, he said, “Please take what you have and go to your own regions and invest them for the development of your regions.” The central government of Mahāvijitāvi did not use the income that was generated in the remote areas to develop the center; what was generated in the **remote areas** should be invested for the **development of their own regions**. This was the advice given by the central government. Then the chaplain said again that the king should not hesitate to expend for the further development of the country, if the projects are beneficial, useful, and advantageous.

The **Cakkavattisihanāda Sutta** is more interesting. There is a motto sentence which is repeated in this sutta: “**when the money is not given to the poor people, the poverty becomes rampant.**” As I said at the beginning, poverty is problem. When poverty is there, all other social vices come in. There is the list of social vices that come in due to the problem of poverty: when **poverty** is there, **stealing** becomes rampant; when stealing is there, **weapons** become rampant; when weapons are there, **harming** others become rampant; with harming others **various violate movements** come in; then the **sexual misconducts**, the **consumption of liquor** also come in. The discourse says that ultimately the society of human being would become a **society of animal**. The only thing that they would know is nothing but violence; they kill each other taking weapons into their hands. This is the final result of poverty. Therefore, poverty has to be eliminated; it should be done in a wider context.

Four Principles for the Government

According to the *Cakkavattisihanāda Sutta*, there are **four principles** to be adopted and followed by the government. They are called **ariyaṃ cakkavatti vattaṃ** (noble principle of the universal king):

- (1) *dharmikaṃ rakkhāvaraṇaguttiṃ samvidahassu*: it is the duty of the government to make arrangement of the defense of the country and its living beings;
- (2) *mā ca te vijite adhammakāro pavattittha*: measures to be taken to stop all unlawful and criminal activities;
- (3) *ye te vijite samaṇabrāhmaṇā te kālena kālaṃ upasaṅkamitvā paṭipuccheyyāsi*: there are *samaṇas* and *brāhmaṇas* in the country; they should be consulted;
- (4) *ye ca te vijite adhanā assu tesam dhanamuppadeyyāsu*: there are poor people in the country; they should be given the wealth.

(1) **dharmikaṃ rakkhāvaraṇaguttiṃ samvidahassu**: **defense** should be carried out **righteously**; therefore, the word **dharmikaṃ** is used. It is said that even the four-footed animals and birds should be protected under this principle. There are three terms: **rakkhā** (care), **āvaraṇa** (shelter), and **gutti** (protection). So, in the name of defense of the country, care, shelter and protection should be provided.

The **rakkhā** is **mutual care**; one who cares for others would be cared for by others. In this regard, the Buddha says that the four qualities should be cultivated: forbearance, non-violence, loving kindness, and compassion. Only when these four qualities are maintained by individuals, the mutual care can be established.

The **āvaraṇa** is shade and **shelter**: the government should give the shelter for the head and body of the people. For the shelter of the head, the government should give houses; housing problem should be solved. And clothes should be given to cover the body; the term *āvaraṇa* also means **covering**; so both head and body should be covered by giving houses and clothes. Thus, the government should solve those two problems in the name of defense.

The **gutti** is **protection**: the citizens should be protected from robbers, terrorists, gangs, and dacoits. It is natural that people love what they have earned; so government's duty is to look after what is earned by the people. That is called *gutti*.

In the ***Dīghanikāya Commentary***, there is a long discussion about *rakkhā*, *āvaraṇa* and *gutti* in various aspects. Firstly, the **needs of each categories of people** should be provided by the government. There are various categories of people such as government servants, soldiers, religious, traders, so on. The government should provide all the needs of those groups of people. Secondly, the government should **instill discipline** in the people. It is said that the rulers should discipline themselves; not only themselves but also their wives, children and relatives should be encouraged to observe discipline. Thirdly, the **government officials** who look after the **remote area** of the country should be given the **provisions** so that they could administer their own provinces well. If they need vehicles, the central government should provide vehicles; if they need capitals, the central government should provide capital expenses. It is under the **cakkavatti** that the **decentralized system** of government is established; the kingdom of *cakkavatti* has both the central government and provincial government under the one plan. The provincial government should be looked after by the central government.

(2) ***mā ca te vijīte adhammakāro pavattittha***: there **should not be crimes**, violence and unlawful activities in the country. The criminals should be punished; it is what is given as the provision in the contract between the king and the citizens. Now, **cakkavatti rule** comes into operation by **amalgamating** the existing nation states. When these **nation states** are amalgamated under one rule, they are given **independence** to rule their states as they wish. The representatives of the *cakkavatti* (the central government) **visit** each of nation states and **advise** them to be good by following **the five precepts**. When the five precepts are followed, then the crimes and unlawful activities will disappear. Therefore, it is said that *mā adhammakāro pavattittha*: you should not allow the crimes to flourish in your country.

(3) ***ye te vijīte samaṇabrāhmaṇā te kālena kālaṃ upasaṅkamitvā paṭipuccheyyāsi***: there are *samaṇas* and *brāhmaṇas* in your country; occasionally you should visit them and ask the questions on ethical matters. The rulers should consult all the religious leaders (*samaṇas* and *brāhmaṇas*). As I said earlier, the ***Sangārava Sutta (MN)*** defines the term ***samaṇabrāhmaṇā***; the **traditionalists**, **rationalists**, and **experientialists** are included in this term. These are the three categories of religion that existed in the 6th century B.C. in India. The governors should visit all these categories of **religious leaders**; the sutta says that there are various representatives of the particular religions; the governors should go and **consult** those leaders who enter the religion in correct way (***sammāpaṭipanna***).

(4) ***ye ca te vijīte adhanā assu tesam dhanamuppadeyyāsu***: there was a king who put the first three into practice, but the problem of the country did not disappear; they became worse because the fourth one is not taken into consideration. Therefore, the fourth is **the most important**, that is, the **wealth should be given to the poor**. There are poor people who do not have wealth (*adhanā*); among them you should **generate wealth**. The generation of wealth is emphasized; it is **not a distribution** of

wealth. It can be done only by giving all adults the **job opportunities**. The word used in this context is **sakammapasuta**, that is, all the adults are employed; all the adults have their own way of livelihood; there are no idleness in this society.

According to the *Kūṭadanta Sutta*, people should be employed to the **agricultural** sector, **commercial** sector, and the **government service** sector. According to the *Cakkavattisihanāda Sutta*, when the people are given employment, they would be happy; then they can go out leaving the doors open. No one thinks of taking what is not given because **everyone has the basic needs**. The citizens would play keeping their children on their shoulders in their leisure time. There are **no crimes in the society**; discipline is maintained; the rulers give good example to the people. The Buddha says that the rulers should observe the religious rules first; then he should get his wife and children, and the government officials close to him, that is, the inner circle of the government people (*antojanā*).

When we examine the discourses like *Aggañña*, *Kūṭadanta*, and *Cakkhavattisihanāda* of the **Dīgha Nikāya**, it is quite obvious that the government should not take the entire responsibility of the economy of the country. The **government** should play the role of **watchdog**. When the king Mahāvijitāvi wanted to perform a massive sacrifice, his chaplain advised that don't take mistake but go and organize economic system (*idaṃ samvidhānaṃ āgamma*); the term **samvidhāna** means the system of **organizing** and **plan**. Therefore, the government should 'organize' **economy**; not take full responsibility for it; should take the private sectors into consideration. When the society has developed in a certain state, **all responsibility of economy** does **not lie on the government**. There was a primitive communistic society as indicated in the *Aggañña Sutta*; everything belongs to the government. But that society changed with the introduction of the private property. As long as the system of the private property remains, taking what is not given takes place in that society. Therefore, the government's duty is to minimize such criminal activities and to maintain the just economy in the society.

Development is **twofold** according to Buddhism. The Pāli words indicating development are **vuḍḍhi** and **vaḍḍhi**. There is a discourse on development called *Vaḍḍhi Sutta* in the *Aṅguttara Nikāya*. The Buddha says in this sutta that there is a material development and spiritual development. It is said that under the **material development**, the individual should develop oneself in wealth and grain, fields and lands, wife and children, servants and workers, and s four-footed animals such as cattle, horses, elephants, etc. These **five aspects** that the Buddha has taken into consideration are really nice. They are relevant to the present day society also.

That is not enough. One should **develop spiritually** by cultivating **saddha** (faith), **sīla** (virtue), **suta** (education), **cāga** (sharing), and **paññā** (wisdom).

Saddha (faith) is the **driving force** in Buddhism; without *saddha* nothing can be done. *Saddha* is the quality that is operative even in the Arahant. **Sīla** is virtue and discipline. The minimum *sīla* is not enough; we have to cultivate it more and more. The five precepts are not enough. There are 220 precepts for the fully ordained monks in Buddhism. The Buddha says that the discipline in full will not

come into effect even if these 220 precepts are observed. Thus, the discipline in full goes beyond those precepts. There are various other aspects of *sīla*.

Suta is education. What is heard is what is learned because during the Buddha's time and even after that, people learned from listening to others; so '**listening**' (*suta*) was another term for **education**. According to the **Sigālovāda Sutta**, the teacher should teach two things to the pupils, that is, *suta* and *sippa*: **suta** is language, philosophy, history, and economics; **sippa** (craft) is carpentry, measure, and archery. Thus, there is also a practical side of education. This sutta says that teacher should give all those lessons to the pupils completely so that difference between teacher and pupils would disappear one day. The teacher should not keep anything for himself. The Buddha says, "I don't have anything in my fist (**ācariya-muṭṭhi**)."

Cāga is sharing. The Buddha wants his disciple to share what they have. Holding up is condemned in Buddhism. This **sharing** (*cāga*) is different from *dāna*. The last one is **paññā**: wisdom and knowledge.

These are the **five aspects** of **spiritual development**. Both material and spiritual development should go hand in hand. The Buddha does not say that the spiritual development is enough for the better life of the householder. So the **government should not interfere** in the material and spiritual development of the householder; he should be completely free.